

mañias of the *Vedas*, but original works on grammar and law; the fact, no doubt, being, that they availed themselves of those means which -their situation and influence secured them, and employed the most learned Brahmans they could attract to YXJAYANAGARA upon the works which bear their name, and to which they, also, contributed their own labour and learning. Their works were, therefore, compiled under peculiar advantages, and are deservedly held in the highest estimation*

The scholia of SAYANA on the text of the J5%~ *Veda* comprise three distinct portions. The first interprets the original text, or, rather, translates it into more modern Sanskrit, fills up any ellipse, and, if any legend is briefly alluded to, narrates it in detail; the next portion of the commentary is a grammatical analysis of the text, agreeably to the system of PANI^IJ whose aphorisms, or *Sutras*, are quoted; and the third portion is an explanation of the accentuation of the several words. These two last

portions are purely technical, and are untranslatable. The first portion constitutes the basis of the English translation: for, although the interpretation of

SAYANA may be, occasionally, questioned, he undoubtedly had a knowledge of his text far beyond the pretensions of any European scholar, and must have

been in possession, either through his own learning, or

that of his assistants, of all the interpretations which had been perpetuated, by traditional teaching, from the earliest times.